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ABSTRACT

Most institutions teach ethics in some academic disciplines, but such efforts are usually experiential and are typically designed to reach student leaders and judicial offenders. This packet summarizes six model ethics programs which were identified as being comprehensive--they reached all or most of their students. The sample programs here were implemented either through a general education requirement in ethics education, an institutionally mandated ethics component in each academic discipline, a required capstone experience or required community service learning experience with an ethics element, or something else which reaches most of an institution's students. The programs were theory grounded to ensure that all of the students in each institution graduated with a well-defined ethical framework for decision-making, both within their personal lives and their academic discipline. Also included are summaries of the following frequently used models of ethical decision making: (1) "Theory of Intellectual and Ethical Development (William Perry); (2) Dimensions of Development for Traditional Age College Students (especially, Developing Integrity) (Arthur Chickering; (3) Cognitive Stage Theory of the Development of Moral Judgment (Lawrence Kohlberg); (4) A Morality of Responsiblity and Care (Carol Gilligan); (5) Model of Ethical Reasoning (K. S. Kitchener); (6) Four-Component Model of Moral Behavior (J. R. Rest); and (7) Setting Up a Moral System: Basic Assumptions and Basic Principles (Humanitarian Ethics--A General Way of Determining Priority) (Jacques Thiroux). A listing of additional resources that educators can use to learn more about integrating ethics into the curriculum is included. (RJM)

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Integrating Ethics into the Curriculum and Co-curriculum - Model Comprehensive Approaches

presented at
NASPA Conference, Saturday, March 16, 1996

by Charles J. Fey, University of Texas @ El Paso
and Kenneth E. Kelly, Fairmont State College

ABSTRACT

Most institutions teach ethics in some academic disciplines. Many institutions also offer student leadership education programs which include ethical decision making models; these programs are usually experiential and reach some student leaders and judicial offenders.

But such programs are **not** what we sought to identify - we sought institutions with comprehensive approaches which reach all or most of their students, either through a general education requirement in ethics education, an institutionally mandated ethics component in each academic discipline, a required capstone experience or required community service learning experience with an ethics component, or something else which reaches most of an institution's students.

We sought programs, preferably theory-grounded, for ensuring that all of an institution's students graduate with a well-defined ethical framework for decision-making, both within their personal lives, and within their academic discipline.

This packet summarizes six model programs which appear to meet these criteria. The packet also includes summaries of frequently used models of ethical decision making - by Perry, Chickering, Kohlberg, Gilligan, Kitchener, Rest and Thiroux. We hope this information is helpful in replicating or designing your own comprehensive approach to integrate ethics into your curriculum and co-curriculum.

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We sought programs, preferably theory-grounded, for ensuring that all of an institution's students graduate with a well-defined ethical framework for decision-making, both within their personal lives, and within their academic discipline.

This packet summarizes the model programs which appear to meet these criteria. We hope you find this information helpful.

Handout Packet - Contents

1. **Model program summaries:**

   - St. Olaf College (MN) - Implementing Faculty Development Activities for Teaching Ethical Issues & Normative Perspectives
   - McMurry University (TX) - University Core Curriculum
   - Bethune-Cookman College (FL) - Renewing Ethical Values course
   - Miami University of Ohio - Leadership Values Framework
   - Community College of Aurora (CO) - Ethics Across the Curriculum
   - The Beacon College Project (American Assn. of Community Colleges) six institutions - a Community Service Learning Approach

2. **Models of ethical decision making** - Perry, Chickering, Kohlberg, Gilligan, Kitchener, Rest, Thiroux

3. **Related resources** page (associations, books, manuals, etc.)

Integrating Ethics into the Curriculum and Co-curriculum - Model Comprehensive Approaches

MODEL PROGRAM SUMMARIES

- St. Olaf College (MN) - Implementing Faculty Development Activities for Teaching Ethical Issues & Normative Perspectives

- McMurry University (TX) - University Core Curriculum

- Bethune-Cookman College (FL) - Renewing Ethical Values course

- Miami University of Ohio - Leadership Values Framework

- Community College of Aurora (CO) - Ethics Across the Curriculum

- The Beacon College Project (American Assn. of Community Colleges) six institutions - a Community Service Learning Approach

REQUIRED ETHICAL ISSUES COURSE
St. Olaf College

Course: Ethical Issues and Normative Perspectives

Audience: Entire entering cohort, beginning in 1994.

The course, Ethical Issues and Normative Perspectives, is an integral part of the College's general education curriculum. Its implementation follows a six year period of curriculum review and revision. It is "intended to both involve students in rigorous analysis of traditions in ethics and to be taught across the curriculum in an interdisciplinary way" (Quanbeck, 1995, p. 1). The course will be taught by faculty who will be given "academic preparation to teach EIN courses rather than to hire new specialists in ethics or to have current faculty teach courses that merely raise consciousness about values in applications of the disciplines" (Quanbeck, 1995, p. 1).

Faculty will be trained over two summers and in a seminar during the academic year which will link the summer workshops and inform participants about the classic texts of various Western normative perspectives and how these classics can be integrated with literature, projects, and contemporary critiques to highlight their continuing importance. Also included will be the pedagogy of ethics education and issues of indoctrination, relativism, pluralism, and tolerance. In the second summer workshop, participants will also consider 20th century developments. During this second summer, each participant will design a course that will meet the General Education Committee guidelines for new courses in Ethical Issues and Normative Perspectives.

Expected Student Outcomes:

"The expected benefit for student learning, therefore, is education for participation and leadership in today's moral and social debates. Such debate will be enhanced by citizens who are trained to understand others' perspectives, can recognize subtle moral issues and hidden assumptions, can analyze options, and who will tolerate and even compromise with others in a way that respects principled commitments" (Quanbeck, 1995, p. 2).Reference: Quanbeck, L. (1995) A grant to implement faculty development activities for teaching ethical issues and normative perspectives. Northfield, MN: St. Olaf College Government/Foundation Relations Office.

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UNIVERSITY CORE CURRICULUM
McMurry University

All components of the following University Core Curriculum are required for graduation from McMurry University. Each course builds on the first; Core 1100 is a prerequisite for Core 2400, which is also a prerequisite for Core 3400.

Course: University Core 1100 (Ethics). One semester hour is awarded for this course. Target audience: Freshmen.

Description: A one hour course, team taught, combining lecture and small group or preceptorial meetings which focus on major methods of ethical reasoning (or analysis) deontological, natural law, utilitarian, and response ethics, with stress on the unity of these methods and their relation to the socio-cultural-religious context of our ethical concerns. Also included are discussion and analysis of a number of ethical cases, readings from several imaginative works with major implications (The Wings of the Dove or All the King's Men, etc.). Faculty are drawn from the several faculties.

Course: University Core 2400 (Persons and Communities). Four semester hours are awarded for this course. Target audience: Sophomores.

Description: Introduces students to geographically diverse societies during particular times when cultural developments shaped or reshaped human cultural patterns. Modules (3) will examine cultural values and their expressions as well as religious beliefs, institutions, and practices. Course is taught by four or five member faculty teams. It incorporates lecture and small group (preceptorial) designed for discussion and participation and assumes a set of joint readings.

Course: University Core 3400 (Human Knowledge: Imagination, Understanding and Insight). Four semester hours are awarded for this course. Target audience: Juniors.

Description: Introduces students to unity of the cognitive dimensions of human life by focusing on the interrelationship of key scientific achievements to cognitive institutions of society - artistic, religious, technical and moral/political - during periods of major scientific creativity. One of the course goals is for students to have acquired an appreciation into social, political and moral dimensions of cognitive institutions, traditions and creativity. The course consists of seminars in which all students participate; the course is team taught by a committee of faculty drawn from diverse departments from the various colleges and schools of the University.

Course: Service Leadership. Target audience: All students.

Description: Two courses (1 semester hour each) are required of all students. It includes components that will enhance the student's leadership qualities and service orientation.

Reference: Staff. A Proposal: Core Curriculum of McMurry University, Abilene TX: McMurry University, 1993.

Contact person: Dr. Joseph D. Stamey, Director OR Bobbye G. Fry, Registrar
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RENEWING ETHICAL VALUES COURSE
Bethune-Cookman College

Bethune-Cookman College has implemented an ethics course that is required for all first-year students: "Renewing Ethical Values," General Education 110. It is a required freshman seminar course, and each section is co-taught by a faculty/staff mentor and a peer facilitator.

A detailed course manual has been developed. It includes session outlines and related materials for each of the 14 sessions, and is entitled, "Renewing Ethical Values: A Manual for Building the College Community." The manual serves as the syllabus and textbook for the course. Segments include ice breakers, self-assessment exercises, and extensive use of group work and community projects. The topics and the manual were developed by the faculty.

A partial list of course segments includes: What is the Meaning of Ethical?; Self-Assessment - Who am I?; Life Management - What Skills Do I Need?; Getting Along with Others; Acceptable vs. Unacceptable Behavior; Substance Abuse; Tolerance on Campus; Service-Learning; Is Honesty the Best Policy?

The program was initiated in 1993, and has already gone through six revisions. The program was initially grant-supported, through the Strengthening Teaching and Learning in the First Two Years Program supported by the Pew Charitable Trusts. The program is now institutionally funded. The peer facilitators are volunteers.

The manual's foreword describes the course's goals:

"It is hoped that examining values will help you recognize the importance of (1) affirming human worth and dignity, (2) accepting responsibility for your choices, (3) searching for knowledge, (4) being honest, and (5) striving for tolerance. The broad goal of REV is to enable you to function in this liberal arts educational community with enduring values related to your life-long goals. Another objective is to further your understanding of a core of ethical standards that "good" people use to govern their daily civil interactions."

Bethune-Cookman College is a Christian institution, with a chapel attendance requirement; therefore some course segments focus on spiritual growth and development, drawing upon Biblical examples, consistent with institutional mission. Most segments, however, would appear to be appropriate for use, without modification, at either public or private institutions. Contact:

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Coordinator of Freshman/Professional Seminars
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LEADERSHIP VALUES FRAMEWORK
Miami University of Ohio

Recognizing that existing leadership development efforts effectively reach many campus leaders, but "miss" the majority of students, a campus-wide Leadership Program Task Force at Miami University of Ohio has developed a multi-faceted strategy to establish a comprehensive program of leadership development interventions addressing all four phases of the student experience:

1. recruiting, admitting and orienting new students
2. academic experiences while students are at Miami
3. cocurricular experiences while students are at Miami
4. launching into the world after college

The Leadership Values Framework provides a framework to embrace a shared leadership concept as a fundamental, driving principle FOR THE CAMPUS. Students are to realize leadership in each dimension of their learning experiences and to understand its primacy as a core educational objective of the University. The Leadership Values Framework serves as the anchor to a comprehensive educational program, and includes a commitment to the following values:

1. active participation in the learning community,
2. awareness and development of potential (personal values, strengths, and abilities),
3. critical thinking and reflection,
4. appreciation and respect for human dignity and diversity,
5. dialogue through active listening and civil discourse,
6. flexibility and openness to change,
7. purposeful risk taking,
8. responsibility and accountability for one's actions, and
9. challenge and support of others to live and lead by these values.

The program, now in the early implementation stage, is sharing the Leadership Values Framework throughout numerous formal and informal settings within the University to engage broad numbers of faculty, staff and students in discussions of the core values that are the foundation of both thought and action related to leadership. As the Leadership Values Framework is disseminated, all Miami community members will be challenged to pay greater attention to issues of leadership and integrity both in their studies at the University as well as in their careers and personal lives after they graduate.

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INTEGRATING ETHICS ACROSS THE CURRICULUM

The Community College of Aurora

by David Lisman, Coordinator,
Community Involvement Center & Chair, Philosophy Department

Purpose

For over a decade, ethics has been taught most commonly in business and medical schools and in philosophy departments of colleges and universities. Today, with widespread abuses in many sectors of our society, there is growing interest in bringing ethics into other disciplines as well, into different types of institutions and to different student populations. The purpose of this interdisciplinary project was to carry out just such curricular integration in a community college.

Project Activities

In 1989, eighty-four Aurora faculty members in five groups attended seminars to learn how to integrate ethics across the entire college curriculum. These faculty represented 20 departments, and taught almost 2,000 students. In the first stage of the project, faculty studied the nature of ethics and its application to their disciplines, using a handbook prepared by the project director. In the later stages, they incorporated ethics into their courses.

Innovative Features

This ambitious undertaking is especially remarkable in the context of a community college with a non-traditional student body. It grew out of a million dollar grant awarded in 1987 by the Colorado Commission on Higher Education to support the infusion of critical thinking into the college's course work.

The ethics project had, from its beginning in 1989, the advantage of working with faculty and administrators already favorably disposed to instructional reform. No only were the faculty committed to making their courses more relevant to the lives of their students, but their participation in faculty development activities was partly linked to salary increases.

The project was also influenced by an earlier FIPSE grant to St. Cloud State University in Minnesota to increase the ethical sensitivity and social responsibility of students in professional programs.

Evaluation

Project staff evaluated the impact of the effort through the Defining Issues Test (DIT), faculty reports, and a survey of students. The DIT, developed by James Rest, measures the progress of moral growth from egoism to the adoption of moral principles.

Project Impact

Scores from pre- and post-DIT tests administered to students of faculty in all five groups showed an overall favorable shift, suggesting that the new ethics elements in the curriculum increased the capacity of students for principled, moral thinking.

In the year-end reports of how they and their students were progressing with the integration of ethics into their courses, faculty believed that the curricular integration of ethics improved students ability to understand and apply ethics practically and theoretically.

Student survey responses emphasized that integrated ethics courses had enriched and advanced their understanding of ethical issues in social and disciplinary contexts. Ninety-eight percent of students in three of the faculty groups believed that they had a better understanding of how to resolve ethical dilemmas. In all the groups, there was some evidence that, by discussing discipline-specific ethical issues, students found new relevance in the academic material and even made connections to ethical issues in their other courses.

Lessons Learned

Despite the college's strong and continuing support for the project over the years, the director came to believe that ethics across the curriculum remained too diffuse to increase the social responsibility of students. He concluded that linking ethics and service learning is the way to develop a sense of commitment to the public good. He addressed this problem by connecting the Ethics Across the Curriculum Project to the Kellogg-funded Beacon Project, which focuses on the ethical content of civic responsibility. In addition to their usual course work, students explore civic responsibility issues by doing field work in the community.

The strong faculty development climate in the College was essential to the project's success. As measured by the DIT, the courses of participating faculty registered more positive effects on students than did courses of non-participating faculty.

Project Continuation

Curricular integration of ethics has become a permanent part of the college's curriculum and teaching repertoire. Polls of past faculty participants show that all but two respondents are still implementing ethics in their courses, some noting that they have varied the way they teach it.

The college sponsored a retreat in 1992 of representatives from 20 colleges and universities who had expressed interest in learning more about this project. The American Association of Community Colleges granted Aurora a Kellogg/Beacon award in 1992 to assist six other community colleges in building interdisciplinary faculty development around the subject of civic responsibility.

This involved faculty from FIPSE's ethics project in seminars and curricular work to integrate civic responsibility themes into courses and to assist the six other colleges. This effort culminated in 1993 as all participants came together at the College's yearly International Faculty Development Conference. Finally, this Beacon Project contributed to the American Association of Community Colleges receiving a major Learn and Serve grant, promoting service learning among community colleges in 1994.

Available Information

Faculty on the ethics integration project have given countless presentations at major disciplinary meetings, retreats and workshops, at professional associations and for community organizations. They have published a variety of articles on the moral dimensions of teaching. The director wrote a Participant's Handbook for Integrating Ethics into the Curriculum as the primary text to guide faculty in curriculum development and in 1996 published a book, The Curricular Integration of Ethics, by Praeger Publishing Company.

Information regarding these materials can be obtained by contacting the project director:

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David is the mentor coordinator for the American Association of Community Colleges Learn and Serve Grant. He also is a member of the Invisible College, a group of 60 faculty members identified as a national resource of service learning. He is currently serving as one of four community college faculty members working on the Campus Compact National Center for Community Colleges' From the Margin to the Mainstream Learn and Serve Grant that is developing regional support for community college service learning projects. He has just published The Curricular Integration of Ethics, Praeger, and is co-editor of a recently published Jossey Bass New Directions book, Promoting Community Renewal Through Service Learning and Civic Education. He is co-editor of Philosophy and Service Learning, part of a national Campus Compact discipline-specific monograph series under the general editorship of Ed Zlotkowski, Bently College, to be published by the American Association of Higher Education next year. David is at work on a new book, Civic Literacy and Service Learning: Theory and Practice. He has given numerous national presentations on the topics of ethics and service learning.

THE BEACON COLLEGE PROJECT
American Association of Community Colleges
A Community Service Learning Approach

An outgrowth of a 1989-1992 Ethics-Across-the Curriculum project at the Community College of Aurora (CCA), the Beacon College Project, sponsored by the American Association of Community Colleges with support from the W.K. Kellogg Foundation, focused on ethics and civic responsibility. The goals were, "To develop an interdisciplinary focus on the ethical dimensions of civic responsibility, to help faculty promote citizenship in their teaching, to promote awareness of ethical dimensions of academic disciplines, to incorporate service learning in college courses, and to sponsor civic events."

First, 15 faculty took a 12-hour seminar on civic responsibility and then integrated that theme and service learning into one of their courses the following semester. Next, leaders from the six Associate Colleges attended a May 1993 conference at CCA to learn about the CCA work and to receive assistance in developing their own interdisciplinary faculty development projects that would focus on civic responsibility. During the 1993-94 academic year, the six colleges implemented their own projects and hosted site visits by the CCA project director. Finally, project members participated in a faculty development conference at CCA in June 1994.

The Beacon Project explored two service learning approaches - service learning as part of the curriculum, and service learning as the curriculum. Examples of the second approach are the Community College of Aurora's interdisciplinary course in Community Involvement and Piedmont Virginia Community College's similar course offered as part of the student development program.

Five of the Associate Colleges made remarkable strides toward integrating ethics and service learning into the curriculum, and the sixth institution implemented service learning. At Piedmont Va. CC, for example, the following disciplines made innovations in ethics: Spanish and French literature, visual arts, economics, developmental English, political science, engineering, biology, nursing and history. At Hagerstown Junior College, seven faculty and 63 students implemented service learning in four areas of the College - behavioral and social sciences, health sciences, humanities and advanced technology.

"Associate Colleges" Institutions were:	Project Coordinators were:
Community College of Denver (CO)	Dan Luna & Yvonne Frye
Hagerstown Junior College (MD)	Nan Ottenritter & Linda Hildebrand
Honolulu Community College (HI)	Terry Haney & Dorie Little
Humber College of Applied Arts and Technology (Ontario)	Ken Harrison
Johnson County Community College (KS)	Helen Burnstad
Piedmont Virginia Community College (VA)	Marietta McCarty

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MODELS OF ETHICAL DECISION MAKING

SUMMARIES

William Perry - Theory of Intellectual and Ethical Development

Arthur Chickering - Dimensions of Development for Traditional Age College Students (especially, Developing Integrity)

Lawrence Kohlberg - Cognitive Stage Theory of the Development of Moral Judgment

Carol Gilligan - A Morality of Responsibility and Care

K.S. Kitchener - Model of Ethical Reasoning

J.R. Rest - Four-Component Model of Moral Behavior

Jacques Thiroux - Setting Up a Moral System: Basic Assumptions and Basic Principles (Humanitarian Ethics - A General Way of Determining Priority)

THEORY OF INTELLECTUAL AND ETHICAL DEVELOPMENT
William Perry

According to Perry, most freshmen progress from a simplistic, categorical view of the world to a more relativist, committed view through nine stages of intellectual development. They start with an unquestioning, dualistic framework to the realization of the contingent nature of knowledge, values and truth. As they move through these stages (the broad categories are dualism, multiplicity, relativism, and commitment in relativism), they integrate their intellects with their identities, resulting in better understanding of their own value systems and related value commitments. The focus of the first half of the scheme (positions 1-5) is on intellectual development; the focus of positions 6-9 is on moral, ethical and identity development.

The more simplistic learners assume that information is either right or wrong and that uncertainty is due to error. At more advanced stages of development, knowledge is understood as contextual and relative. Finally, there is student acceptance of the need for continual attention to identity and personal commitment within a relative context.

Learners with more simplistic and absolute ways of dealing with knowledge and values may have difficulty in an educational setting characterized by diversity, uncertainty, and reliance on self-direction by learners. Practitioners can provide these learners with more structure and guidance for dealing with relative concepts and acquiring a greater sense of identity and commitment in dealing with knowledge and values. Learners who have achieved greater commitment to their own active role in learning and are able to deal with more relative knowledge can be encouraged in their freedom to learn in more self-directed and flexible ways.

To help absolutist learners become more relativistic and the relativistic learners become more committed, course sections and student development interventions can be designed with alternative sections that allow adult learners to select the instructional emphasis that fits their outlook and preferred learning style. For example, a section for more absolutist learners might emphasize high structure, limited freedom, direct experience, moderate relativism, and assistance with analytical skills and dealing with conflicting content. A section for more relativistic learners might emphasize low structure, extensive freedom, indirect experience, implicit relativism, and assistance with personal intellectual commitment.

The Measurement of Intellectual Development (MID) instrument has been developed by Knefelkamp (1974) and Widick (1975), and is used to assess the cognitive development position of individuals corresponding to Perry's theory of intellectual and ethical development.

Sources:

Knox, Alan B., Adult Development and Learning, Jossey-Bass Publishers, San Francisco, 1981.

Barr, Margaret J. and M. Lee Upcraft & Associates, New Futures for Student Affairs, Jossey-Bass Publishers, San Francisco, 1990.

DIMENSIONS OF DEVELOPMENT
FOR TRADITIONAL AGE COLLEGE STUDENTS
Arthur Chickering

Growth along each of the dimensions is not a simple maturing process, but requires stimulation, and colleges can impact students in certain ways to encourage development along these dimensions. The 7th dimension focuses on developing integrity.

1. Developing Competence - intellectual, physical and social

2. Managing Emotions - awareness of & ability to express feelings

3. Developing Autonomy - independence & interdependence

4. Establishing Identity - self-image; knowing your values

5. Freeing Interpersonal Relationships - mature relationships

6. Developing Purpose - interests, career & life style preferences

7. Developing Integrity - moral development - defining a set of values that guides one's actions; involves the development of your own personal values code as a flexible guide to behavior, rather than relying upon avoidance of punishment or externally fixed rules to guide behavior; includes the seeking of consistency between beliefs and behavior

According to Chickering and Reisser (pp. 235-7), "Students bring to college an array of core values and beliefs - that is, assumptions about what is right and wrong, true and false, good and bad, important and unimportant. Younger students may have acquired these assumptions from parents, church, school, media or other sources. Older students bring life experiences fraught with moral dilemmas, unanswered questions, and hard lessons. Regardless of age, developing integrity involves reviewing personal values in an inquiring environment that emphasizes diversity, critical thinking, the use of evidence, and experimentation. It may involve an affirmation of values that have ongoing relevance, a search for new ways to interpret complex realities and reconcile discordant perspectives, or a substantive shift away from old values."

They continue, "Developing integrity involves three sequential but overlapping stages:

(1) humanizing values - shifting away from automatic application of uncompromising beliefs and using principled thinking in balancing one's own self-interest with the interests of one's fellow human beings,
(2) personalizing values - consciously affirming core values and beliefs while respecting other points of view, and
(3) developing congruence - matching personal values with socially responsible behavior."

Sources:

1. Chickering, Arthur W. and Linda Reisser, Education and Identity, Jossey-Bass Publishers, San Francisco, 1993. (especially chapter 8, "Developing Integrity").
2. College Student Development - Theory and Practice for the 1990's, by Don Creamer & Associates, ACPA Media Publication No. 49, 1990.

COGNITIVE STAGE THEORY
OF THE DEVELOPMENT OF MORAL JUDGMENT
Lawrence Kohlberg

Kohlberg's theory identifies three general levels of moral thought, and each level consists of two stages. In all, therefore, there are six stages of moral reasoning. The so-called "content" of each stage represents the various values that a person holds. These values are relative and may be culturally or socially determined, but the basic structure of each stage is not culturally determined.

To develop morally is to move through each stage, one by one, in sequence. Not everyone will move at the same rate, and not everyone will advance to the highest levels of moral development.

Kohlberg asserts that moral judgment is the single most important variable in explaining moral behavior. Each stage of moral reasoning reflects a different basis for deciding what is the just or fair or right way to resolve a moral dilemma. Examples are given below.

A. Preconventional level: The personal consequences of an act or decision are the basis for deciding what is right and wrong. (ex.: Stealing is wrong because one may be spanked, arrested or suspended).

1. the punishment-obedience orientation - The physical consequences of an action determine its goodness or badness, regardless of the human meaning or values of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in relation to any underlying moral order.

2. the instrumentation-relativist orientation - "Right" action consists of that which satisfies one's own needs and occasionally the needs of others. Elements of fairness, of reciprocity, and of equal sharing are present, but are always interpreted in a self-serving way (you scratch my back & I'll scratch yours).

B. Conventional level: What is "just" is determined by the laws or conventions of society. Conformity is of prime importance. (ex.: Stealing is wrong because it is against the law).

3. the interpersonal concordance or "good boy-nice girl" orientation - Good behavior is that which pleases others and is approved by them. One earns approval by being "nice".

4. the "law and order" orientation - There is an orientation toward authority, fixed rules, & the maintenance of the social order. "Right" behavior consist of doing one's duty, showing respect for authority, & maintaining the given social order for its own sake.

C. Postconventional, autonomous, or principled level: There is a clear effort to define moral values & principles that have validity & application apart from the authority of groups. What is "just" is no longer based on a prescriptive set of rules but on abstract moral principles that can be applied to many situations. (ex.: Stealing is wrong because it is wrong to take someone else's property without permission, & because of the principles of justice & equity - there's a need to treat everyone equally.)

5. social contract, legalistic orientation, generally with utilitarian overtones - There's a clear awareness of the "relativism" of personal values & opinions and a corresponding emphasis on procedural rules for reaching consensus. What is "right" is a matter a personal values & opinion. While there's an emphasis on the "legal point of view", there's also an emphasis on the possibility of changing the law or its interpretation to foster social utility.

6. the universal-ethical principle orientation - "Right" is defined by the decision of conscience in accord with self-chosen ethical principles appealing to comprehensiveness, universality, & consistency. These are not concrete moral rules like the Ten Commandments, but are essentially the universal principles of justice, reciprocity, equality of human rights, and respect for the dignity of human beings as individual persons.
Note: The predominant mode of thinking among traditional-aged college students is conventional reasoning (stage 3 or 4). A smaller number of students enter a period of transition from a conventional to a principled form of moral reasoning. An even smaller number of college students actually reach a level of consistently principled thinking (stage 5 or 6). Only about 20-25% of the entire adult population will reach the most mature levels of moral development.

The process of moral development is the result of an increasing ability to organize and integrate social experience. Opportunities to role play, be confronted with different social or moral perspectives, and have the opportunity to make decisions and discuss moral or ethical issues all serve to stimulate the development of moral reasoning. Short term interventions tend not to increase the level of moral development, but moral education interventions of several months' duration can significantly increase a person's level of moral development. Excerpted from: chapter 4 of Applying New Developmental Findings, by Lee Knefelkamp et al, Jossey-Bass, Inc. Publishers, 1978.

A MORALITY OF RESPONSIBILITY AND CARE
Carol Gilligan

In the early 1980's, psychologist Carol Gilligan challenged the moral reasoning theories of Kohlberg, arguing that many people, especially women, operate within a morality of responsibility and care, making moral choices after weighing the experiences of the parties involved.

Her theory was developed as an alternative to Kohlberg's "rights" morality, which describes how people make decisions based upon rights, abstract laws, and universal principles.

While the "responsibility orientation" does not necessarily divide along gender lines, Gilligan's research suggests that many more women than men define themselves in terms of their connection to others, and make their moral decisions based on this frame of reference.
"Women's Ways of Knowing," p. 48, in Bernice Resnick Sandler, Lisa A. Silversberg, and Robert M. Hall, The Chilly Classroom Climate: A Guide to Improve the Education of Women, published by the National Association for Women in Education, 1996.

MODEL OF ETHICAL REASONING
K.S. Kitchener

Kitchener's model expands upon Rest's "Component #2" (formulating a course of action; deciding which course of action is morally right). He identifies two distinct levels of ethical decision making:

1. Intuitive level - This level represents the individual's immediate, pre-reflective response to an ethical situation based on the sum of the individual's prior ethical knowledge and experience. These moral intuitions form the basis for moral judgments in everyday decision making. Such intuitive moral conscience or "common sense" allows us to take immediate action in situations where there is little time for reflection.

However, the intuitive decision making is not always adequate. Some ethical issues are highly complex and an intuitive response may underestimate their complexity and lead to an unwise decision.

2. Critical evaluation level - When intuitive judgment is not adequate, the next level of moral reasoning comes into play, using three hierarchically arranged sub-levels of ethical justification:

a. Ethical rules - The code of ethics for a profession or organization and the published cases which clarify the application of the code of ethics. Often, all the direction a person needs will be provided at this level and no higher levels of justification need be sought.

b. Ethical principles - These principles are higher level norms that are more general and fundamental than rules. Ethical principles serve as the foundation on which ethical rules are based. For example, Kitchener has identified five ethical principles which have special relevance to counseling and student development work. Kitchener advocates using these ethical principles when one is confronted with an ethical problem that the code of ethics cannot fully resolve; these principles are not ethical absolutes, however, and often conflict with each other.

1. Autonomy - respect one's right to act as an autonomous person
2. Nonmaleficence - Do no harm - Avoid actions that inflict intentional harm on others or risk harming others
3. Beneficence - Do good unto others
4. Justice - Treat all persons fairly
5. Fidelity - Keep your promises and be faithful

c. Ethical Theory - In situations where ethical principles conflict, the third level of ethical justification must be invoked. Ethical theories, such as utilitarianism or formalism, provide a rationale for giving precedence to one principle over another.

Source:

Welfel, Elizabeth Reynold, "Ethical Practice in College Student Affairs," chapter 9 in Don G. Creamer and Associates, College Student Development - Theory and Practice for the 1990's, American College Personnel Association, Media Publication #49, 1990.

FOUR-COMPONENT MODEL OF MORAL BEHAVIOR
J.R. Rest

Rest's model is helpful in addressing the issue of why people behave unethically, and in providing a framework for guiding ethics education. Rest argues that in order for a person to behave ethically in a particular situation, that individual must have carried out the following four psychological processes or units of analysis:

1. Interpreting the situation as a moral one. This component is a function of the person's ability to perceive the situation as one that affects the welfare of others, and their ability to trace the consequences of action in terms of the welfare of all involved. It addresses the question: Does the individual perceive that moral dimensions of the situation exist? When people fail to be aware, several factors may account for the lack of awareness. They may misunderstand what is happening in the situation, they may differ in their spontaneous sensitivity to the needs and welfare of others, or they may have strong emotional reactions to which they respond before they have time to reflect.

2. Formulating a moral course of action. This component is where theories of moral reasoning are applied. One's stage of moral reasoning acts as a filter, influencing how one understands what is moral and how competent one is to integrate the often complicated considerations involved in ethical issues. At this phase, one decides which course of action is morally right, fair, or closest to one's moral ideals.

3. Deciding what to do. This component focuses on deciding what one will actually do and whether the moral judgment made gets carried out in the face of competing values, such as the need to advance one's career or the desire to avoid criticism from colleagues.

4. Implementing a plan of action. This component deals with carrying our the moral behavior despite the difficulties it may entail. Character, perseverance and resoluteness are tested at this phase.

The failure to act ethically can be traced to a failure in one of these four component processes. For example, many persons have difficulty with component #1, and fail to recognize the ethical issues embedded in a situation. Persons who miss the ethical cues are highly vulnerable to unethical behavior.

Others fail at component #3. They are able to identify the ethical issue, and are able to decide what course of action is morally right, but other motivations or competing values take precedence over the motivation to act ethically and they therefore do not act ethically.Source:

Welfel, Elizabeth Reynold, "Ethical Practice in College Student Affairs," chapter 9 in Don G. Creamer and Associates, College Student Development - Theory and Practice for the 1990's, American College Personnel Association, Media Publication #49, 1990.

SETTING UP A MORAL SYSTEM:
BASIC ASSUMPTIONS AND BASIC PRINCIPLES

Humanitarian Ethics - A General Way of Determining Priority

by Jacques Thiroux

Primary Category:

1. **Value of Life** Principle - Human beings should revere life and accept death.

2. Principle of **Goodness or Rightness** - Requires human beings to attempt three things: to promote goodness over badness and do good, cause no harm or badness, and prevent badness or harm.

Secondary Category:

3. Principle of **Justice or Fairness** - Human beings should treat other human beings justly and fairly in distributing goodness and badness among them; for example, no one should be denied opportunity because of their race, gender, religious preference, sexual orientation, age or beauty.

4. Principle of **Truth Telling or Honesty** - Provides for meaningful communication and fosters community.

5. Principle of **Individual Freedom** - People, being individuals with individual differences, must have the freedom to choose their own ways and means of being moral within the framework of the first four basic principles.

Applying these principles means that one enters all situations with reverence for human life and acceptance of human death, the idea of doing good and avoiding and preventing bad, the hope of justly distributing the good and bad that result from the situations, the desire to be truthful and honest, and the idea of granting individual freedom and equality to everyone involved in the situation as long as it does not violate the other four principles.

The first four principles, which are not absolutes but near absolutes, should not be violated without careful and well-argued justification. Because morality or immorality occur in particular situations or contexts, situations and context must be observed and analyzed carefully; ethical decision making is contextual.

The five principles are essential to a morality that will relate effectively to all human beings everywhere, fostering community, and yet will allow them the individual freedom to manifest these basic principles in their own individual ways, suitable to their cultural, social and personal situations. For example, religious and nonreligious ethical systems can easily flourish side by side if the five basic principles are adhered to by both. Also, it is not wrong for one ethical system to attempt to convince others to accept its views as long as this is done by reasonable argument, not force, and as long as the five principles are carefully observed in the process.

Source: Jacques Thiroux, Ethics - Theory and Practice, Fifth Edition, 1990, Prentice-Hall, Englewood Cliffs, N.J., esp. ch. 7 - "Setting Up a Moral System: Basic Assumptions and Basic Principles"

ADDITIONAL RESOURCES

Integrating Ethics into the Curriculum and Co-curriculum - Model Comprehensive Approaches

compiled by Kenneth E. Kelly, Fairmont State College
and Charles J. Fey, University of Texas @ El Paso

NASPA Conference, Saturday, March 16, 1996

Associations/Networks/Conferences:

Association for Practical and Professional Ethics, & their "Ethically Speaking" publication; Indiana University, 410 N. Park Ave., Bloomington, IN 47405; phone: (812) 855-6450; fax: (812) 855-3315; e-mail: appe@indiana.edu. Focus is to promote high quality teaching and scholarship in practical & professional ethics; emphasis is interdisciplinary & across professions; over 80 institutional members, mostly ethics centers, & over 470 individual members representing 50 academic disciplines.

4-day conference, jointly sponsored by the Association for Practical and Professional Ethics and the Maureen and Mike Mansfield Center (University of Montana), "Professional Ethics and Teaching," @ University of Montana-Missoula, July 21-25, 1996; contact APPE (address above).

Center for the Study of Ethics in the Professions, Illinois Institute of Technology, Vivian Weil, Director, Room 166, Life Sciences, 3101 South Dearborn Street, Chicago, IL 60616-3793, phone: (312) 567-3017; FAX: (312) 567-3493; bitnet: CSEP@IITVAX or e-mail: csep@karl.iit.edu
Established in 1976 to promote research & teaching on practical moral problems in the professions. CSEP's Ethics Across the Curriculum project, supported by a grant from the National Science Foundation, prepares instructors to integrate ethics in ordinary courses. CSEP's library has grown into a valuable resource on practical and professional ethics. Known for its work on ethics in engineering and science and in related areas of business, CSEP publishes "Perspectives on the Professions" & many other publications.

first of a series of 3 yearly conferences, "Ethics and the College Curriculum: Teaching and Moral Responsibility," @ University of Tennessee, April 11-13, 1996; contact Alvin G. Burstein, 215-C Austin Peay Bldg., University of Tennessee, Knoxville, TN 37996-0900, e-mail: burstein@utkvc.utk.edu; fax (423) 974-3300.Print Resources - texts, manuals, etc.:

Lisman, C. David, The Curricular Integration of Ethics - Theory And Practice, Praeger Publishers, Greenwood Publishing Group, Inc.,
88 Post Road West, P.O. Box 5007, Westport, CT 06881-5007;
phone: (203) 226-3671; FAX: (203) 222-1502; publication date 3/30/96.
Price $49.95, ISBN 0-275-95304-1, 192 pages. The author provides philosophical and pedagogical background to help faculty and academic administrators gain a better understanding of how to integrate ethics into curricula. He suggests that the most appropriate way is through

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instructor-guided discussion of ethical issues relevant to course objectives. This book demonstrates how providing ethical discussions of relevant ethical issues is an integral part of learning the course materials in ways that help students increase their critical ability to understand and apply course concepts to life. Many examples of ethics cases are provided.

Lisman, C. David & co-editor, Promoting Community Renewal Through Service Learning and Civic Education, Jossey-Bass, New Directions for Student Services, San Francisco, California, April 1996; phone 800-956-7739

Codes of Professional Responsibility, 3rd edition, R. Gorlin, editor, 1994 (BNA Books, P.O. Box 7814, Edison, NJ 08818-7814, 1-800-960-1220) - contains 51 official codes of ethics issued by 45 associations in business, health and law

Ashmore, Robert B. & William C. Starr, editors, Ethics Across the Curriculum - The Marquette Experience, Marquette University Press, Milwaukee, Wisconsin, 1991. (a collection of 14 essays on integrating ethics across the curriculum and in specific disciplines)

Ashmore, Robert B. & William C. Starr, editors, Teaching Ethics - An Interdisciplinary Approach, Marquette University Press, Milwaukee, Wisconsin, 1994. (a collection of 14 additional essays on integrating ethics across the curriculum and in specific disciplines)

Wilcox, John R. and Susan L. Ebbs, The Leadership Compass: Values and Ethics in Higher Education, ASHE-ERIC Higher Education Report No. 1, Washington D.C., The George Washington University, School of education and Human Development. ISBN 1-878380-14-1Since we'll be collecting and researching additional models from session participants, co-presenters may be contacted as follows:

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